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The Review of Religions

Edited by Ghulam Farid Malik, M. A.

Vol. XXXII APRIL, 1933 No. 4

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بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

In the name of Allah, the most Beneficent and the most Merciful
We praise Him and invoke His blessings upon
His exalted Prophet.

" A prophet came unto the world and the world accepted him not, but God shall accept him and establish his truth with mighty signs."

HUMANITY'S GREATEST BENEFACTOR—MUHAMMAD

VI

The Prophet's Beneficent Acts

Before we attempt to deal at some length with the benign and beneficent acts of the Prophet and the great divine boons and blessings of whose descent and conferment upon mankind he was the primary and principal instrument, it is perhaps relevant and necessary to say a word as to what is meant by beneficence and how many forms and shapes beneficent acts done by a person can take.

Beneficent acts, it must be remembered, fall into two categories. (1) Those that have a confined and limited sphere and are of a temporary and transient nature. (2) Those of which the effects extend to a comparatively longer period and which are

invested with an element of permanence. Beneficence again is sub-divided into two more heads : (*a*) instinctive goodness, for instance, a mother's natural desire to serve her child and (*b*) goodness which is the outcome of the exercise of the reasoning faculty, for example, the melting of the heart of a person at seeing another person in distress and being impelled by that feeling to do good to him by helping him out of his wretched condition or taking pity at an illiterate person to give him education.

Beneficence which is the result of the use of reason and correct judgment has two more sub-divisions : (1) good done to a person with the hope and expectation of receiving a return or reward ; for instance, we educate a person and hope that he would be a useful instrument for the diffusion and dissemination of our ideas and views and (2) good done to a person in obedience to the behests and dictates of reason and deliberation but the desire to do it is so irresistible and occurs so frequently that the act seems to proceed from natural impulse. This partly instinctive and partly conscientious beneficence is again divided into two categories : (1) a kind and beneficent act which does not involve any risk or danger for the doer, for example, a person who gives out of pity and sympathy gives a part of his money without exposing himself to any risk on that account, (2) good which a person does to another at a great risk to himself, *viz.*, a person plunges into a house on fire to save the inmates or their property from destruction. He, indeed, does a very gracious act but not without endangering his own life.

These are but a few categories into which beneficent acts can be classified. And if we only examine a little closely the life of the Prophet we will find that the good he did to mankind was of the highest order. We will also discover that his kind and benevolent acts were not of transitory and transient nature but were of unlimited and unending scope. They were not confined to his near relations and close friends only but extended also to mere acquaintances and even to persons whom he had never seen and was never likely to see. A further analysis of his kind and gracious deeds will reveal the fact that

they were done without any idea of return, reward or recompense, but were as natural and instinctive as is the kindness of a mother towards her child and last but not least we will come to know that the Prophet's great and noble deeds were not done under a temporary impulse but were done deliberately and conscientiously and he often did them at a great personal risk. In fine, the Holy Prophet's kind acts were manifold, multifarious and multitudinous and were of the best and noblest stamp and were done under circumstances of which there is no parallel in human history. We only give below a few instances of them to show how grand, noble and selfless they were.

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Eradication of Idolatry

The first great favour that the Prophet did to mankind was that he directed his whole and undivided attention to, and was successful in, stamping out idolatry, if not from the whole world, at least from his own country and from among his own people. He established in the world the worship of the One Almighty God. Idolatry stands discredited and condemned to-day. But at the time of the advent of the Holy Prophet it was not so much out of favour. He preached against it and braved the opposition of the whole country and put up with severest trials and tribulations to establish, on a firm footing, the doctrine of the unity of God in Arabia. And not only the people of his own country and time but equally those who came generations afterwards owe him a deep debt of gratitude on that account. The world is not indebted to him from only the religious point of view but from the temporal and secular point of view as well. If, for instance, we begin to look upon the things that God has created for our service and benefit as objects worthy of our veneration and worship, we will naturally fail to understand and realize the purpose which they have been made to serve and will, therefore, never be able to make proper use of them. But if we believe in the One Supreme Being and regard all things to have been created by Him for our use and benefit, we will naturally try to derive as much benefit from them and make as much use of them as possible. In this way knowledge and science will advance and progress. So by exterminating idolatry and

establishing the belief in the Oneness of God, the Prophet not only did a great and inestimable religious service to mankind but opened also endless vistas for the advancement of knowledge and learning.

Science and Religion Reconciled

The second great favour which the Prophet conferred upon mankind was that he reconciled the long standing conflict between Science and Religion. It was generally believed before his advent that the acquisition of knowledge meant a death-blow to religion. He it was who introduced and established the idea that religion was based upon the revealed word of God while universe was the work of God. The burning property of fire, for instance, was created by God in the same way as He had revealed His word. Hence a deliberation over the properties of heat was in reality a deliberation over Divine works and did in no way conflict with religion. By making the acquisition of knowledge incumbent upon every Muslim man and woman the Prophet (peace be upon him !) effected a permanent reconciliation between Science and Religion. The Muslims are at present, perhaps, the most illiterate of all peoples. But the Muslims themselves are to blame for their illiteracy and not their Prophet. We confess to our shame and sorrow our backwardness in education, our illiteracy, our ignorance. But our Prophet is not and can not be held responsible for it. At a time when in the whole of Mecca only 7 or 8 persons were literate and what little education they possessed was acquired to meet the needs of statecraft and exigencies of diplomacy and politics, the Prophet had enjoined upon all Muslim men and women the duty to learn to read and write. So if the Muslims, at the present time, are illiterate, if they are backward in education, it is their own fault and not the fault of their Master whose word in the early days of Islam animated his servants with an insatiable desire for the acquisition of learning and they preserved the old sciences while laying the foundations of new researches in the various branches of Science, Philosophy and medicine. Aristotle's philosophy and the researches in medicine of Bocrates would have long been forgotten if their

works had not been translated by the Muslims. In Muslim Universities of Spain and Cairo were studied side by side with the Quran ancient philosophers, scientists and mathematicians at a time when Christian Europe was groping in the darkness of ignorance and barbarity and orthodox Christianity was exterminating Philosophy and Science. Students came from all parts of Europe to study Science and Philosophy at the feet of the world-renowned Muslim doctors in Spain. They, however, subsequently succeeded in improving upon what they had learnt from the Muslim savants. But when all is said and done the fact remains that the Muslims laid the foundations of modern Science in Europe. "It was under the influence of the Arabian and Moorish revival of culture and not in the fifteenth century," says Robert Briffaults, in his famous book, *The Making of Humanity*, "that the real Renaissance took place. Spain, not Italy, was the cradle of the re-birth of Europe. After steadily sinking lower and lower into barbarism, it had reached the darkest depths of ignorance and degradation when the cities of the Saracenic world—Baghdad, Cairo, Cordova, Toledo—were growing centres of civilization and intellectual activity. *It was there that the new life arose which was to grow into a new phase of human evolution. From the time when the influence of their culture made itself felt, began the stirring of a new life.*"

The third great favour which the Prophet bestowed upon mankind was that he declared the avenues of progress in Science and knowledge to be limitless. The fact that arriving at a certain stage in the quest of knowledge people erroneously come to consider further progress to be impossible has often led to the progressive decay of learning and consequently to the decline and fall of nations. The Prophet was the first person to realize the great harm that this pernicious and quite unfounded notion was doing to the cause of knowledge and learning. He told his followers and through them the world at large that the stores of knowledge were inexhaustible and there was no limit or end to them. What a mighty truth he laid bare! The Muslims believe the Prophet to be the greatest savant and

the most learned man (from the spiritual point of view, of course) that the world has ever produced or is ever likely to produce, yet even he ceaselessly prayed to God to grant him an increase in his knowledge. His prayer for the enlargement of his knowledge showed that even he could not exhaust all the avenues of spiritual knowledge. When he who brought a perfect code of laws which has fully met all the moral and spiritual wants and requirements of man stood in need of an addition to the vast stores of knowledge he possessed, who else it is who can claim to have acquired it in entirety. In this way the Prophet warned the doctors and learned men of all times against allowing the pernicious notion to enter their heads that there could possibly be an end, a limit to research in any of the innumerable branches and departments of Science and brought home to them the truth that knowledge was infinite, its progress infinite and that new sciences will continue to be discovered and new inventions and discoveries made.

No Disease is Incurable

Just as the world stands deeply indebted to the Prophet for the truth that there is no end, no limit to Science and knowledge, it is equally obliged to him for telling it that there is no human need for which a provision has not been made and no legitimate want which has not been satisfied. He is reported to have said: لكل داء دواء *i. e.*, "For every disease a cure is provided". The Prophet gave to the world this great medical truth at a time when thousands of diseases were considered to be incurable and even to-day when medical science has made so great a progress, doctors and physicians consider not a few diseases to be beyond the power of medicine to cure. But the Prophet, in spite of the fact that he was born in a most backward country and among a people who were complete strangers to medical science, discovered the mighty scientific secret that every ailment had its cure, only a proper effort was required to find it. Given a right lead in this connection by their Great Master the early Muslims directed their urgent and earnest attention to this, the most useful and important of all sciences and succeeded in discovering cures for hundreds

of diseases which were formerly considered to be beyond the pale of cure.

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The West has now realized the great truth embodied in our Prophet's saying referred to above and earnest efforts are now being made to find out remedies for diseases hitherto regarded as incurable and remarkable success has attended these efforts. The Prophet's teaching in this respect is not confined to the medical science only. It equally applies to all other sciences.

Moral Progress

The fifth great blessing that the Holy Prophet of Islam conferred upon mankind is his teaching relating to moral progress which if properly understood and carried into effect is susceptible of completely eradicating all immorality. It is this : that however low a person might morally sink he should never be permitted to think that he is beyond reclamation and redemption. Thus the Prophet, in a nice way, has laid the axe at the root of all despair and despondency. "None despairs of God's mercy except those who disbelieve", the Quran has unequivocally declared. To what large extent this brief and simple verse of the Quran kills despair, dejection and despondency and creates hope and encouragement in the heart of a person whom the overwhelming weight of deeds done in defiant contravention of all moral restraints has crushed down ! One of the causes that very largely contribute to the increase and spread of immorality is that a person who happens to be guilty of a few moral aberrations considers himself to have travelled too far away from the path of moral rectitude to retrace his steps and effect a reformation in his conduct. This leads to his rapid deterioration. He sinks lower and lower till he completely goes to the dogs. But if a person, however morally degraded he may have become, were told that there was still a chance left for him to reform himself and that the path to go back on his steps was not barred, there was a very strong likelihood of his return at any moment to a sane and moral life. This is exactly what Islam and the Holy Prophet of Islam teach. In this connection the Prophet has laid down a

very beautiful principle. He has taught us that sincere and true search after a noble object never goes unrewarded. He used to impress upon his followers the great and good moral lesson contained in the Quranic verse, "Those who seek to meet *Us* and make sincere efforts for that purpose, will be guided to the paths that lead to a meeting with *Us*." It is another thing in what form or manner a seeker after God is guided towards the realization of his precious object, but guided he undoubtedly is. It is an entirely untenable view that the prayer of a Sikh, a Christian, a Hindu or any other non-Muslim is not accepted. All prayers made to seek and solicit divine guidance are heard. He who seeks sincerely and honestly gets the object of his quest and finds out the right path. Provided the prayer fulfils all those conditions a faithful and scrupulous observance of which is a necessary pre-requisite for its acceptance, God, out of His infinite mercy and grace, opens out for the seeker ways treading upon which he soon reaches the end of his journey and sees God face to face.

Equality and Fraternity

The sixth great boon of the Prophet upon mankind is that he obliterated all invidious and foolish distinctions of caste, colour and nationality and laid the foundations of a vast brotherhood of humanity in which all enjoy equal social rights irrespective of the country or community to which they may belong. Before his advent every people, out of ill-founded national vanity and conceit considered itself inherently superior to all other communities. The Arabs regarded the non-Arabs illiterate and ignorant and looked down upon them. The non-Arabs considered the Arabs to be savage and uncivilized. The Romans arrogated to themselves all conceivable excellences. The Holy Prophet levelled all these self-assumed notions of national superiority to the ground in a solemn public declaration. At the occasion of the Last Pilgrimage he addressed the vast concourse of Arabs who had gathered in Mecca from every nook and corner of Arabia to listen to his last, perhaps greatest, public speech. He said: "O ye Arabs, for you there is no superiority over other peoples.

You stand on the same par with them except if you excel in righteousness and fear of God. All distinctions based on the accident of birth are false. Real greatness proceeds from the fear of God which means service of mankind and the sacrifice of one's own interests."

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If the Prophet had harangued any community other than his own in such democratic strains, his sincerity would have been impugned. He would have been accused of seeking to raise the status of his own people by preaching equality and fraternity. For instance, if a sweeper or a *Chamar* were to rise up and preach to the Brahmins and the Pundits that the communities to which they belonged enjoyed no superiority over other communities he would be looked upon, and perhaps rightly, as an hypocrite anxious to raise the status and station of his own people under the garb of preaching social equality and brotherhood. But if on the other hand a *Sayyad* were to tell his own people that a *Sayyad* was in no way better than a *Chamar* as an human-being, he would justly be regarded as a sincere lover and preacher of the principle of social equality. The manner in which the Prophet taught his people this grand principle could, by no means, be considered as indicative of any design on his part to raise his own community in the esteem of the world. On the other hand it evidently showed him to be anxious to bring into level with his people those communities which were socially regarded as far inferior to the Arabs. So apparently his teaching was based upon a sincere and honest desire to bring *all* communities to the same social level. He does not tell the non-Arabs that they could claim no superiority over the Arabs but tells the Arabs—his own people—that they could claim no superiority over the non-Arabs. The Prophet was, therefore, evidently actuated by an honest desire to lift and raise the down-trodden and depressed communities. By his teaching in this respect he set a noble example for mankind to emulate and did, indeed, bestow an invaluable favour upon it. The Quran sums up its teaching about the social equality of all mankind in the verse :

> "O men ! Verily, We have created you of a male and a female; and We have divided you into tribes and

families that you may know each other ; surely the most worthy of honour in the sight of God is the one among you who is most careful of his duty. Verily Allah is Knowing, Cognizant." (12 : 49.)

To national equality, the Prophet added equality in men's every-day social dealings with each other. He allowed his followers to dine and drink with all communities except those few which knew no difference between what is clean or unclean and which possessed no laws regulating their foods and drinks.

Equality in Judicial Matters

Similarly the Prophet established equality in judicial matters on a firm basis, that is to say he laid down the dealing out of even-handed justice to all men irrespective of their caste, creed, profession or sex as one of the cardinal principles of his faith. His followers were enjoined to be strictly fair and impartial when acting as judges between parties even if one of them happened not to be on good terms with them or when one of the litigants was a non-Muslim suing a Muslim and *vice-versa*. He warned his followers against allowing their decisions to be swayed and influenced by any considerntions except by the facts of the case. The Jews, for instance, are allowed by their religious scriptures to take interest from non-Jews only. But the Prophet let no opportunity pass when he did not impress upon his followers that all peoples were equally God's servants. If the taking of interest, he said, was productive of bad social morality, it was equally bad to accept it from a non-Muslim as from a Muslim.

A Unique Lesson in Equality

On one occasion the Prophet is reported to have said to his followers - انصر اخاک ظالماً او مظلوماً *i. e.* "Help thy brother whether he is the oppressor or the oppressed." On hearing such a novel admonition, the Prophet's Companions were naturally surprised. They could understand how and why to help the one who was sinned against, but why to help the

sinner passed their comprehension. The Prophet set their doubts at rest by explaining that by helping an oppressor was meant the restraining of his hands from further oppression.

This incidence constitutes an irrefragable proof that the Prophet had established equality of treatment and impartiality in ministering justice on a quite safe and sound foundation. He warned his followers against giving unconditional and unqualified support and help to brother Muslims. A Muslim was not to help a Muslim against a non-Muslim simply because the other did not profess the faith which he professed. He should see if the circumstances of the case justified his supporting and helping the cause of the other Muslim. If the latter was found to be the oppressor, a stop should severely be put to his oppression and transgression, because oppression, the Prophet lost no opportunity to bring home to his followers, never thrived and prospered and because also to help an oppressor was to ruin him morally and spiritually. This teaching of the Prophet reveals the immaculate purity of his life and the righteousness of his intentions. If the Prophet had been a tyrant, and an oppressor of the poor and the defenceless, as sometimes he is described and depicted to be, if he had permitted, even condoned or overlooked oppression, tyranny and injustice, his Companions could not have been surprised at hearing from him that they should help their brother whether oppressing or oppressed. If they had been schooled and trained into oppressing other people, there was no occassion for them to wonder on hearing the above admonition from the Prophet. But no ; they were really and greatly surprised to hear it from him which is a proof positive of the fact that they were daily taught to act justly and equitably towards all men and not to oppress and maltreat any one. That is why on hearing the admonition referred to above they were simply taken aback and requested the Prophet to make clear his meaning which explanation opened new avenues for further moral progress.

THEORIES ABOUT THE ORIGIN OF RELIGION

[By Mr. Muhammad Aslam, B.A. (Cantab.)]

I

One of the most persistent attempts to destroy the value and validity of religion consists in tracing its origin to certain alleged pre-religious sources. It is thought that when religion is shown to have originated in this way, it will have lost the peculiar value which it claims to have for mankind. And it does indeed seem that if religion can be shown to have arisen and evolved like other human institutions, it cannot have the claim and the compulsion which it certainly does have, in so far as we regard it as something taught and communicated directly by God. On the other hand, many modern theologians, particularly in the Christian world, seem to subscribe themselves in different ways and different degrees to an evolutionary account of religion, all unaware that if such an account comes to be accepted, it will take away the most characteristic features of religion as an authoritative system of beliefs, ethics, and social polity, inculcated by God for the dire benefit of man. It is worth while therefore to ask deliberately as to how far the various evolutionary accounts of religion are plausible or true.

II

To be sure, there are many different accounts of religion in evolutionary terms. Not one of these accounts, however, could be picked up as the one most generally accepted by naturalistic writers on religion. Not one is systematic enough to be taken seriously. They are one and all attempts rather to play about religion, the casual observations of people who are not disposed to study religion seriously, and whose attitude towards it is, at the most, that of mere onlookers at what they regard a moderately interesting phenomenon.

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The first difficulty, therefore, in dealing with theories of the origin of religion is that they are both numerous and unsystematic. Unless someone who is prepared to advocate an evolutionary account of religion reduces these theories to some kind of an order it is not possible to take them seriously. Recently, however, an entertaining writer, Professor C. E. M. Joad,* has given a somewhat systematic account of these theories, and one may perhaps take this account as the starting point of a criticism of evolutionary descriptions of religion. According to Professor Joad there are three determinate attempts to trace religion to one or another kind of pre-religious origin:—

(1) According to one such account, religion arose in the fear which primitive man entertained towards an unsympathetic and untamed external nature. Faced with such a nature primitive man invented, as it were, out of his own mind, the idea of a God to whom out of make-believe at first, and out of conviction later on, he began to turn for protection and for patronage against the cruelty of nature.

(2) According to a second account - and this proceeds from the psychologist Sigmund Freud†— religion has emerged not as a reaction to a fearful situation, but as a compensation which the resourceful mind of man invented inorder to justify the sacrifices and renunciations which his animal nature had had to undergo inorder to live in society and become civilized. Natural man according to Freud is a set of the most selfish desires, sexual and others. But primitive man soon found that the liberty of one man to satisfy his desires is limited by the equal liberty of other men to satisfy their desires. As the desires of all individuals cannot be satisfied it was necessary for the establishment of a stable society that human individuals should renounce some of their desires or at least agree to satisfy them in restricted and limited ways. These renunciations, however, imposed a very great strain on man. This strain, man would never have borne unless it had somehow appeared to him to be worth the trouble and the pain which it involved

* *The Present and Future of Religion.*

† *The Future of an Illusion.*

unless, that is to say, the strain was somehow compensated. This compensation man invented in the form of a Being, Who can and does require us to make these renunciations, and to seek and secure Whose pleasure is intrinsically worth the while of every man.

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(3) According to a third account—and this in its essential features may be attributed to communistic philosophers—religion arose neither as a fear reaction nor as a compensation, but as a conspiracy on the part of the rich to perpetuate economic and social inequality amongst mankind, as such inequality was obviously to the benefit of the rich and to the detriment of the poor. Religion was invented, according to this account, by the rich inorder that they may continue to keep rich and that the poor whose poverty made possible the riches of the rich, may remain content with their poverty. Religion came as an instrument for extolling the virtues of poverty and want. No doubt the rich also participate in the beliefs and practices of religion, but this is, unconsciously, inorder to put heart in the poor while they pursue religion as a consolation in their poverty, to produce, in short, an illusion of equality. As has been said, the rich find it cheaper to worship, and profess obedience to God than to part with their riches and pay the poor their wages.

One and all of these accounts are ingenious and they certainly seem to account for certain forms of religious behaviour. Their power lies in the fact that they are *possible* accounts of the rise of religion, and the hold which they obviously have on the modern mind, is at least evidence of the fact that certain forms of religious manifestations are undoubtedly such as would fit in with one or another of these three accounts. In the lives of many individuals and many religious communities fear, for instance, is amongst the most important ingredients of their religious experiences and religious behaviour. Whenever religion tends towards superstition, one can be sure that it is dominated by a fear reaction. Amulets and charms, the worship of tombs and the endowment of occult powers on images of historical or imaginary religious personalities, are all examples of religious

behaviour inspired largely by the fear either of natural catastrophes or of personal misfortunes. Then there would be many individuals, ostensibly religious, who continually suffer from a conflict between their natural and their ideal desires. In the case of such persons the observance of religious attitudes and religious practices is obviously something of a strain for which perhaps they continually seek compensation in their belief in a Being who is not so much of a positive reality to them, as something or somebody who is capable of compensating them for the renunciations of their natural desires. Also, much of what passes for religion in the aristocratic sections of any community could be described as an unconscious attempt to keep the poor consoled and contented with their inferior and unfortunate lot.

Granting all this it is, however, still a question whether any of these evolutionary accounts is an adequate description of the best and the most distinctive manifestations of religion and religious experience. This point I propose to elaborate later on.

HAS RELIGION OUTLIVED ITS USE?

(By Syed Zain-ul-Abideen Wali Ullah Shah)

The modern philosopher with the suggestive aid of modern sciences emphatically declares that prophethood and all that it meant and stood for were only methods devised by wise men of old to keep man in the earlier stages of his mental and moral development within proper bounds and to teach him how to live and conduct himself and that these methods are no longer needed now since man has become civilized and his circumstances have changed. He asserts that the fact that religion has actually lost all its beneficial influence on the lives of individuals as well as social bodies supports and corroborates his theory and prepares us for looking after something useful that should be a better substitute for this futile and obsolete method called Religion.

This question requires to be dealt with at some length as it is the most important of all religious problems of the day. A wrong understanding of the evolution theory which sometime back startled the whole world but which has now ceased to excite men's imaginations because it has lost its novelty, is evidently responsible for raising such doubts in the minds of educated men as to the passing away of Religion as the most important factor in influencing favourably the character and nature of man. It is one thing to assert that Religion has ceased to be a great force and an indispensable instrument for the moral and spiritual evolution and advancement of man and quite another to prove and substantiate it in the light of actual facts. There is implanted in human nature an instinctive hankering after a revealed code of social, moral and spiritual laws for man's guidance on the path towards the great and noble goal for the achievement of which he is created; and this hankering is too pronounced and irresistible to be smothered or killed by any change in human circumstances. No human philosophy, no scientific discoveries, no spread of knowledge and learning can afford to deny its

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existence. It penetrates the innermost depths of man's nature and thoroughly permeates his whole organism. The response of human nature to the dictates of Religion is so complete that one can with as much certainty predict about the effects that are produced on the character of man when he begins to act upon the commandments of Religion as a chemist can foretell the actions and reactions of various elements on one another. No sooner a man becomes imbued with religious spirit than he begins to move on the right path and works in perfect harmony with the laws of nature. He does not, then, stand in need of the aid and assistance of other influences to smoothly march to the furtherance of his spiritual goal. The influences of education and other circumstances on human nature are very limited as compared with the influences on it of Religion. Without the help of Religion the influences of education or even of environments and surroundings in the direction of morally and spiritually improving a man are no guarantee for insuring that sort of reaction on human nature which is both intrinsic as well as intensive and extensive in its effects. These things fail to have any appreciable effect upon his character without the help of Religion. They possess only an influence of a very superficial character. They cannot penetrate into or permeate the whole nature of man as Religion does. This irresistibleness of the appeal of Religion to human nature is so natural, evident and tangible that even our modern philosopher cannot blind himself to it; and this fact alone is sufficient to establish the unreality and unsoundness of his theory. He must first prove by incontestable evidence that not Religion but other circumstances exert greater influence upon his nature and character and that Religion has now ceased to be as effective as it used to be in influencing man's character, his habits, customs, manners, social relations, moral and spiritual progress. After he has proved this then he can proceed with honesty and propriety to suggest another substitute for Religion that may claim to influence man's character as strongly and effectively as Religion does. The Holy Quran refutes very strongly the modern philosopher's above-mentioned theory. It says :—

فاقم وجهك للدين حنيفاً فطرة الله التي فطر الناس عليها.....منيبين اليه واتقوه.

"Then set your face upright for religion in the right state—the nature made by God in which He has made men; there is no altering of God's creation. That is the right religion but most people do not know. Turning to him, and be careful of your duty to Him." (30 : 30.)

The word *anaba* that occurs in this verse refers to man's complete submission to God's will and total resignation to His decrees. That is to say when man becomes electrified with religious spirit his submission to Divine will—natural laws—is complete and voluntary.

People, generally, are misled as to the purpose and influence of Religion on man's nature and character by the corruption that they see, at present, prevalent in religious organizations and among those who profess to believe in and practise Religion. They are also deceived by the aversion that is generally felt towards Religion. But that is the result of the lack of right thinking and looking deep into the reality of things. To conclude from the depravity and demoralization that is now so widespread that Religion has lost its use or that the circumstances of man have changed to an extent which warrants the searching out of another substitute in place of Religion is evidently very shallow thinking and poor reasoning. To say that man can now properly look after his moral health without the aid and assistance of Religion and to admit in the same breath that the influence of Religion has weakened and immorality and corruption have spread is a contradiction in terms. The very fact that moral depravity and spiritual turpitude are so widespread because the commandments of Religion are ignored or are believed to have ceased to be of any use establishes the need and importance of Religion. The truth is that with all the progress and advancement that man has made he cannot afford to ignore the behests and injunctions of a true revealed religion, if morality and spirituality mean anything to him.

A TRIBUTE TO THE MEMORY OF MUHAMMAD THE GREAT PROPHET

[By Mr. N. K. Chatterjee, M. A., Monghyr College]

In the words of Carlyle, Muhammad was an unsophisticated child of nature. It is true that he received education in no school or college, but he had that inner vision which makes a man truly great. His love of religion and God was boundless. He was born in an age when social corruptions and moral depravity were rampant in his own country. The pitiful sight of the moral degeneration of his countrymen moved his heart. And he jumped into the fiery ordeal to save them from the imminent perils to which they were doomed. Herein lies his greatness as a redeemer, herein lies his goodness as an humanitarian.

It has been truly said in the holy books of the Hindus that God appears as a saviour in the guise of a man when moral corruption enshrouds the entire face of the earth. The above remark very aptly applies to Muhammad. He preached the gospel of religion, the fundamental tenets of which are love and sacrifice at time of a widespread vice and sin. Like Budha and Christ, he had to pass through the fiery ordeal of crucifixion. But how many of his countrymen do regard him in that light to-day? Our country is unfortunate and unfortunate is the Indian people that the noble mission of that Prophet of beloved memory has been misrepresented here! And there is distrust between party and party, community and community and between sect and sect.

The philosophy of his religion is very high. Religion, according to him, is love. There is one and only one God. He who believes in and loves Him is a friend of Islam. And in the opinion of the author of *The Spirit of Islam*, this is the goal of that religion. In the eyes of a true Mussalman there is no distinction between sect and sect, between community and community.

Muhammad is dead. But such is the extraordinary influence of his charming personality that even to-day thousands and thousands of his followers remember him with love and reverence. This is by no means a mean acquisition for a man born in an age when the whole of his country and people were sunk into the lowest depths of moral degeneration.

"THE BEST STUDY OF MAN IS MAN"

[By Dr. Abdus Sami, M.B., B.S.]

The study of human affairs is the most instructive, educative and fascinating of all mental occupations. And of all studies the accounts of the doings of the great architects and builders of nations in which class the prophets of God occupy the most conspicuous place, form the most interesting reading. Of all God's messengers the story of the life of the Holy Prophet Muhammad (peace and blessings of God be upon him!), is at once the most instructive and interesting. Study any aspect of his life, any side of his character, any of the ordinary daily acts of his life and you will find embodied in it a great lesson, an example and a guidance for you. The record of the Prophet's life is, without doubt, the noblest and sublimest record of the deeds and actions of any human being. But the greatness of this greatest of men was best manifested either when he was in the poorest of circumstances or when at the height of glory and worldly success. At the height of glory he was the humblest of creatures, while his courage, fortitude, patience, endurance and resignation to the will of God appeared at their best when dangers and misfortunes beset him on all sides. In the battle of Badr, a battle which was but a skirmish considering the number of fighters on both sides but which has gone down in history as one of the greatest battles ever fought—because on the one hand it secured Islam against all possibilities of extinction and destruction and on the other laid the foundations of the future greatness of the political power of Islam—the Holy Prophet (peace and the blessings of God be upon him!) had brought all his followers with him. They were 313 all told, and were very poorly provided with arms and ammunition. Their enemies far exceeded them in numbers and were much better provided with the implements of fighting. This was the first trial of strength of the Muslims with the pagan Quresh. The fate of Islam, as it were, was hanging in the balance. An important chapter in human history was about to be unfolded. The Prophet fully

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realized the seriousness of the situation. He was conscious more than anybody else of the grim consequences of a defeat. But with that indomitable courage and invincible trust in God which were the two most outstanding features of his character, he began to place his followers in battle array. His face was beaming with delight born of a voluntary resignation to Divine decree. Belief in the ultimate success of his mission was writ large on it. God had given him promise of success in definite and unequivocal language. His faith was great. But enqually great was his humility and his realization of human frailties. Retiring a little from the lines of battle he prayed fervently and in the most pathetic terms: "If Thou desirest, O God, that Thou shouldst never be worshipped again on this earth, then destroy this small band of my followers." What else this prayer of the Holy Prophet (peace and the blessings of God be upon him !) may indicate it does most certainly and unmistakably show that the Holy Prophet's belief in the truth of his mission was unquestionable. He firmly believed himself and the small band of his followers to be the only true worshippers of God on earth. This prayer uttered seemingly in a fit of impatience and despondency indicates as well the high stage of nearness to God which the Holy Prophet (peace be upon him !) had attained. The prayer seems to show a want of respect on the part of the Prophet which the Majesty and Sublimity of God demand. But in fact it is not so. It is the laying bare of his heart of a most obedient and humble servant before his beloved and ever kind Master in a fit of rapturous ecstasy when being inebriated with the wine of Divine love he for a while forgets all distinctions of master and servant.

AHMADIYYA MOVEMENT AS VIEWED BY A CHRISTIAN WRITER

Indian Moslems have not confined the use of the offensive defensive to the vindication of the Islamic treatment of Woman. By far the most striking and the most sustained development of this method has been carried out for over a quarter of a century by the organizers of the Ahmadiya sect, who have copied the machinery and emulated the vigour of the West in the furtherance of their propaganda. This religious movement through its own dynamic force has attracted wide attention and secured followers all over the world. It is named after its founder Mirza Ghulam Ahmad of the town of Qadian in the Punjab. In the year 1889 at the age of 50 the Mirza announced his mission to the world. Two years later he came forward as *nabi* and *mujaddid, mahdi* and Messiah. He announced that Jesus had neither died on the cross nor been removed to Heaven alive, as the Koran states, but that he had recovered after crucifixion, escaped and finally died in Kashmir where the Mirza had discovered his grave. This alleged natural death of Jesus was held by the Mirza to substantiate his claim to be the Messiah. At the same time he claimed to be the promised *Mahdi* expected by all Moslems. To substantiate these far-reaching claims he published three books which launched him and his followers into a controversy with orthodox Moslems, with the Arya Samaj body of Hindu reformers, and with the Christians, which persists to this day, and which in the case of the orthodox Moslems led to his excommunication and to the putting to death of his followers when rash enough to venture within reach of the orthodox Moselm ruler of Afghanistan. As *Mahdi* the Mirza came to preach not the bloody *jihad* that the orthodox believed in but a peaceful one, and while not abating his hostility to Christians he dwelt on the

* This extract is taken from the article on "India" by Lieut.-Col. M. L. Ferrar in *Whither Islam* edited by H. A. R. Gibb, Professor of Arabic in the University of London. There is much in this extract which requires to be refuted. That we hope to do in our next issue. —*Editor.*

necessity for being loyal to the Government established in India. On that point he laid great stress, to the annoyance of some of the orthodox, who considered their loyalty to the British Government brought under suspicion by contrast. Presently he announced to the Arya Samaj that he was Krishna, and then that the Messiah, the *Mahdi* and Krishna were all one. As regards orthodox Islam, the Mirza appears to have deplored its formalism and its saint worship. At the same time he was in vigorous opposition to the rationalists who were prepared to modify their views on the supernatural extent of Mohammed's inspiration and were anxious to bring some of the social laws and customs of Islam into line with modern ideas.

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Basing his claims to the extent that he did upon the Koran, a belief in its infallibility and divine nature was essential to his success. Thus it comes that his followers have shown special interest in translating the Koran into English and in disparaging previous translations already in existence and even imputing intentional dishonesty to translators like Sale. In social matters the Mirza was a conservative and a fundamental, refusing to modify any of the practices dealing with women such as *pardah* and polygamy. It is impossible for a non-Ahmadiya to study the Mirza's published claims and arguments without being struck by their crude and naive character, and many of his critics have had very hard things to say of him. It may be admitted on the other hand that there must have been a magnetism and a sincerity in the presentation of his alleged revelation for his success to be so considerable as it was. In 1908 Mirza Ghulam Ahmad died and Hakim Nuru'ddin, his first disciple, became the first *Khalifatu'l Masih.* Shortly before Nuru'ddin's death a schism began, owing ostensibly to the participation in a political matter of some of the Lahore disciples led by Khwaja Kamalu'ddin. This came to a head at the election of Mirza Bashiru'ddin Mahmud Ahmad as second Khalifa in 1914, since when there have been two branches with their headquarters at Qadian and Lahore, respectively. There are considerable differences in the beliefs of the two parties, the Lahore one holding that the founder of the sect was little more than a

mujaddid, a reviver or refresher of Islam. They dislike the dictum of the Qadianis that orthodox Moslems are *Kafirs* and prefer to minimize the differences between themselves and the orthodox. What is of more interest to the outside world than the beliefs of either branch and their relations with the orthodox is the vigorous life and the fervent missionizing character of the movement, which displays an aggressiveness and an intolerance unusual among Indian Moslems. Ridicule and scorn are two of the weapons employed in this propaganda, which also quotes freely from the works of eminent European critics of the Christian religion whenever its purpose is served by doing so. The authenticity of the Bible is freely impugned. The person of Jesus Christ in particular is assailed and belittled and the bankruptcy and failure of modern Christianity is continually stressed. Here perhaps it is a case of the boot being on the other leg. There is ample precedent for these attacks to be found in the writings of many Christian authorities on Muhammad and his religion, as collated in books of reference such as Hughes' *Dictionary of Islam.* Even so the Mirzais have acted on Khuda Bakhsh's principle of "using the weapons forged in the West" when they might have been expected to use their undoubted skill and energy in some more original way than a mere *tu quoque.* One of the disappointing features ot the Indian's response to Western contacts is his proneness to copy instead of creating something of his own. It is disheartening to think that one of the few Indian inventions has been the sterile, hate-engendering non-co-operation movement. But after all the Indian Moslem must at least be absolved from having any share in the creation of that piece of futility.

The output of printed matter by the Ahmadiya has been immense and sustained, and from 1892 there have been numerous vernacular periodicals published at Qadian, also one English paper, the *Review of Religions.* These carry out a vigorous propaganda against Christianity, against the reforming Hindu movement of the Arya Samaj, and against Sikhism. There are well-organized schools and two departments, one to organize the Ahmadiya community and the other to direct missionary effort. The Lahore party has very similar activities

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but on a much smaller scale. Both have missions abroad and have a sprinkling of converts from Christianity in several countries. I understand the Qadianis to claim half a million followers all told. The Lahore branch has very many less. It is difficult to prophesy the future of the Ahmadiya movement but it is hard to believe that so rigid a creed can long continue in this age of ours to attract many converts or to retain unchanged the belief of its present followers. Where we find the leaders of orthodox Islam conscious of the vital need for a reconstruction of their beliefs and ready to surrender so much of what has always been regarded as the revealed and unchangeable word of God, which has moreover the hallowing associations of thirteen centuries of belief to strengthen it, we are bound to ask whether the complex latter-day revelations on which the Qadianis rely and which demands so robust a faith can possibly hold its own in these days of half-belief, when the educated are so often either sceptics or rationalists. The Lahore branch has already found itself unable to accept Ghulam Ahmad's claims in full and it would seem likely that one of these days a restatement of belief will also be necessary for the main branch at Qadian.

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PURDAH SYSTEM & TUBERCULOSIS

[By Dr. B. D. Ahmad, M.B., B.S. (Magadi)]

It is often suggested that the cause of the comparatively greater incidence of tuberculosis in females than in males of a certain wealthy sect in Zanzibar is the practice of Purdah prevalent among them; and that this 'vicious' Purdah system should therefore be scrapped. But such an argument designed to bring 'Purdah' into disrepute is not strong enough to prove the unsoundness of this institution.

Tuberculosis has claimed a greater number of victims in females, as compared with males, even in communities that are strongly antipathic to 'Purdah' system. In Italy, for example, the female suffers from it more than the male (see Dr. A. Giovanardis' Mortality from Tuberculosis in respect of sex and age in Bulletin of Hygiene, January 1932). In England and Wales also as given at the 18th Annual Conference (July 1932) of the National Association for the Prevention of Tuberculosis, statistics for the years 1851—60 and 1921—29 clearly show a greater mortality from this disease in women than in men. Also, "Statistics for the various London boroughs suggested that the better circumstanced young women suffer just as much as those living and working in the poorer districts" (Bulletin of Hygiene, October 1932). So even 'wealthy' and well-fed female of the West falls a victim to this fell disease as easily as does a Muslim lady observing Purdah.

These facts go to prove that the greater partiality of this disease for females is not necessarily traceable to 'Purdah'. A number of other factors, too, must be taken into account. "The excess mortality of females" says Dr. A. Giovanardi of Italy ".....is a function of the different (from men) growth rhythem and the more profound (than in men) disturbances of the organism associated with puberty." Also the high female mortality could be traced to "the influence of bad housing", etc. (Bulletin of

Hygiene, October 1932). These and similar other factors might be at the root of the state of affairs in Zanzibar, which might continue as such even after the abolition of Purdah just as the case is in Italy or England.

The 'modern' world would not pause to devote serious and impartial thought to the question of Purdah. But restrictions on the free and unreserved mingling of the sexes are certainly essential for the benefit of the world from the spiritual and moral points of view. It must be clearly understood, however, that the strict confinement of women within the four walls of the house as is unfortunately done in some Muslim families, forms no part of the Purdah system as instituted by the Holy Quran. Muslim women, during the lifetime of the Holy Prophet Muhammad (Peace and blessings of God be upon him !), used to come out of their houses at least five times daily, veiled in a manner so as not to obstruct free breathing or vision, to join the five daily prayers in congregation in the same mosque in which men prayed, taking care, of course, not to intermingle with the latter. They also used to take part in out-door games (of course not in company with men). They also used to accompany their husbands in wars and acted as nurses for the sick and the wounded in the battle-field. Surely, such a 'Purdah' could have no baneful effects upon health. It must be borne in mind, therefore, before proceeding to criticise the Purdah system that the object in view of the Purdah is simply to limit the intermingling of sexes, and that this object can be attained, as taught by the Prophet, by methods not at all influencing health prejudicially.

The spread of modern civilization, too, has been a potent cause of the spread of tuberculosis during the present times. "Tuberculosis Infection is almost universal among the inhabitants of the civilized countries. The so-called savage races living in the natural state have been found free from this disease, but the advent of civilization has been accompanied by tuberculosis of a *disastrously fulminating type* in races not previously attacked" (Text-book of Medicine by Dr. J. J. Conybeare). But should it mean that the 'vicious' modern civilization should altogether be

effaced, and we should revert to the 'natural state' of living, such as, for example, that of Masai in Kenya ? Of course, not. Only such minor concomitants of the modern civilization should be reformed and improved upon which may be the possible factors in aiding the spread of tuberculosis. A wholesale condemnation of it would not be justifiable. The Purdah system, similarly, is to play a valuable and important part in bringing about the establishment of an improved form of civilization. And even if apparently it may seem to be 'vicious', it should not be condemned, taking into consideration the fact that the baneful effects, if any, upon health of this system might be traceable to such minor details as might have crept into the system from custom rather than have been allowed by the Quran.

Alcoholic excess, too, by the way, "predisposes to phthisis and is a feature in many of the cases of tuberculosis among the well-to-do." (Text-book of Medicine by Dr. J. J. Conobeare.) But it is rare to find a 'modernist' calling it 'vicious' and condemning it with the same force and vehemence with which Purdah is condemned. It is just the 'modernized' bent of mind, rather than the scientific investigation of facts which lies at the root of the present wholesale condemnation of 'Purdah'. The world sooner or later will have to recognize the value, use and importance of the highly beneficial practice of 'Purdah'. It is going to be the key to the solution of the apparently much complicated sex problem in the West.

NOTES AND COMMENTS

The White Paper

The *Review of Religions* is primarily a religious journal. Politics are outside its scope and sphere ; therefore we generally avoid commenting upon political questions that are of only passing interest. But we have never ceased to be conscious of the great and far-reaching influence that the politics of a country exert upon its social and religious life. Hence we have never allowed a political question of sustained and vital interest for the Muslim Community to go without being commented upon and criticized. The White Paper is a document of first rate political importance. It is of sustained interest and permanent value. Since the advent of the British in India no political document so nearly and deeply affecting the political relations of India and England has appeared which can bear comparison with the White Paper. The Queen's Proclamation, the Montford Scheme, the Report of the Simon Commission, all shrink into insignificance before it. It is fraught with possibilities calculated to make—and perhaps mar—the future of our country. The future of Islam in India will, to a large extent, depend on the form the Government of India Act of 1934, based on the recommendations contained in the White Paper, will take. It is, therefore, a document of permanent worth. Hence our excuse for giving so large a space in the *Review of Religions* to a detailed summary of its salient features :

Declaration of Policy

More than half the general introduction to the White Paper is devoted to the question of Federation. At the outset it is explained that the processes involved in the formation of a Federation of States and Provinces will necessitate a complete reconstruction of the existing Indian constitution and that the existing Government of India Act will, therefore, have to be repealed *in toto*. The reason for this is that whereas the States—despite the fact that they are under the suzerainty of the King-Emperor—from no part of his Majesty's dominions, the Provinces, on the other hand, are not only part of his Majesty's dominions but part of a unitary State comprising British India as a whole, and, therefore, have no sovereignty of their own. The first step necessary to effect the transition to the new dispensation from the existing constitutional position must be to define the jurisdiction of the Federal and Provincial authorities, respectively. This, however, would not be possible unless the Provinces are endowed with autonomy of their own and have defined to them an exclusive share in the activities of Government. It is, therefore, proposed, on the repeal of the present Government of India Act, firstly, to vest all powers appertaining to the Government of British India in the Crown, and secondly, to make them exercisable on behalf of the Crown by the Governor-General, the Governors, and other authorities established under the Act. It is further proposed to constitute a council of Ministers in each province to advise the Governor, and a legislature of elected representatives to whom the Ministers will be responsible ; and to define the competence of the Provincial and Federal legislatures in terms of subjects.

Inauguration of Federation

The Federation, however, cannot be brought into being by the mere passing of the Constitution Act. Apart from the fact that it will be difficult to complete certain essential activities in British India such as the preparation of the new electoral rolls and the demarcation of constituencies before the Act is on the Statute Book, the process of negotiating their Instruments of Accession individually with the States cannot be undertaken untill the Act has been passed, for until then they will not have full knowledge of the character of the Federation they are asked to join. After the Act is passed, and subject to certain other conditions with regard to finance that will be described subsequently, it is proposed that the Federal Constitution should be brought into operation as soon as Rulers of States representing not less than half the States' aggregate population has executed their Instruments of Accession. It is of course probable that the new provincial Governments will be brought into being in advance of changes in the Central Government; but his Majesty's Government repeat the declaration regarding the latter which they made at the last session of the Round Table Conference—namely, that they do not contemplate the introduction of the new autonomous constitutions in the Provinces under conditions which would leave Federation as a mere contingency of the future. Should causes beyond his Majesty's Government's control place obstacles in the way of the completion of the whole scheme, steps will be undertaken to review the position in consultation with Indian opinion.

The Federal Executive

The Executive powers of the Federation will be exercised by the Governor-General as the King's representative. He will be advised by a Council of Ministers responsible to the Federal Legislature and containing representatives both of British India and the States, and will generally be guided by such advice. Certain subjects, however, namely, Defence, External Affairs, and Ecclesiastical administration will be entrusted to the Governor-General personally, and these he will control in responsibility to Parliament. He will, moreover, be entitled to act independently of his Ministers in the exercise of certain specific powers conferred on him by the Constitution which are subsequently set forth in detail. Inorder to assist him in the administration of the Reserved Departments, he will be empowered to appoint at his discretion three Counsellors who will be *ex-officio* members of both Chambers of the Legislature, but without the right to vote.

The Federal Legislature

The Federal Legislature will be bicameral, the two Chambers possessing identical powers except that money Bills will be initiated in the Lower Chamber The latter will consist of a maximum of 375 members, of whom 125 will be appointed by the States. The remaining British Indian representatives will be directly elected by constituencies in each Province. The Upper Chamber will consist of a maximum of 260 members, of whom not more than 100 will be nominated by the States. The British Indian members—150 in number—will mostly be elected from each Provincial Legislature by means of the single transferable vote. Special qualifications will be demanded of candidates for the Upper Chamber, including a higher age-limit than in the case of the Lower Chamber. The Governor-General will be empowered to nominate not more than ten extra members of this Chamber at his discretion.

As regards the allocation of seats in the Federal Legislature to the States, the principle on which this is to be based has not yet been decided, but the general view of his Majesty's Government is that it should be dependent in the case of the Upper Chamber on the rank and importance of the States as indicatad by dynastic salutes and other factors. and in case of the Lower Chamber in the main on population. The franchise proposed for the Federal Legislature is approximately the same as that recommended by the Indian Franchise Committee, that is, practically identical with that now provided under the existing constitution for the Provincial Legislatures. The electorate for the Federal Legislature will thus amount to between 7 and 8 million people.

Governor-General and Ministers

The question of the relations of the Governor-General with his Ministers is dealt with at considerable length, inorder that the extent and limitations of the various special powers and responsibility with which the Governor-General will be endowed should be clearly defined and understood. So far as the Reserved Departments are concerned—*i.e*, the Departments dealing with Defence, external Affairs, and Ecclesiatical matters, which will be in charge of Counsellors, not Ministers—it is remarked that although these will be administered by the Governor-General on his sole responsibility. it will be impossible for him in practice to conduct their affairs in isolation from the other activities of his Government, and undesirable that he should attempt to do so. A prudent Governor-General would keep his Ministers and Cousellors in the closest contact, and so arrange the conduct of executive business that he and they were given full opportunity of consultation on all matters which called for co ordination of policy. His Majesty's Government intend to secure the embodiment of this principle in the Governor-General's Instrument of Instructions. They contemplate, for example, that it should contain a direction to the effect that the Governor General should endeavour to secure that his Ministers' views about defence expenditure are ascertained and considered before the military budget is laid before the Legislature. The Instrument of Instructions will formally recognize that the defence of India must to an increasing extent be the concern of the Indian people.

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Right of Ministers

The Ministers in charge of the other Departments will have a constitutional right to tender advise, and the Governor-General will in general be guided by their advice. Here the problem is to prescribe definitely the special circumstances in which he would be entitled to overlook their advice and act on his own responsibility. His Majesty's Government consider that the most satisfactory course would be to enact provisions in the constitution laying down that the Governor-General has a "special responsibility" not for spheres of administration but for certain clearly indicated general purposes, and to insert in the Instrument of Instructions a direction that the Governor-General is at all times to be guided by his Ministers' advice unless this would be inconsistent with one of the "special responsibilities" imposed on him. It is emphasized that unless the Governor-General felt called upon to differ from his Ministers regarding these mathers, the Ministers' responsibility for the subjects committed to their charge would remain complete. It is not contemplated that the Governor-General will ever wish or find it necessary to be constantly over-ruling his Ministers' advice. The proposals throughout assume that every endeavour will be made by those responsible for working the constitution to approch the problems that confront them in the spirit of partners in a common enterprise. In the great bulk of cases in day-to-day administration, where questions affecting the Governor-General's "special responsibilities" might arise, mutual consultation should result in agreement, and the possibility of bringing the Governor-General's "special responsibility" into play would thus not be seriously entertained.

The matters in respect of which it is proposed that the Governor-General should be declared to have a "special responsibility" are classified as follows :— (1) the prevention of grave menace to the peace or tranquillity of India or of any part thereof ; (2) the safeguarding of the Financial stability and credit of the Federation ; (3) the safeguarding of the legitimate interests of minorities ; (4) the securing to the members of the public services of any rights provided for them in the Constitution, and the safeguarding of their legitimate interests ; (5) the protection of the rights of any Indian State ; (6) the prevention of commercial discrimination ; (7) any matter which affects the administration of the Reserved Departments.

No explanation of items (1), (3) and (4) is necessary, since they follow necessarily from previous statements of policy by his Majesty's Government. The necessity for including some general provision resembling that set forth in item (7) is explained by the fact that if, for example, the Governor-General were

free to follow his own judgment regarding defence only in matters falling strictly within the ambit of the Defence Department, he might find that proposals made in another Department directly conflicted with the policy he considered essential for defence, and thus that the fulfilment of his reponsibility for defence would be impaired if he accepted the advice of the Minister in charge of the other Departments concerned.

To Protect States

Item (5), (the protection of the rights of any Indian State), is necessitated by the possibility that the Federal Government although acting within its constitutional rights, might initiate measures which if pursued to a conclusion would prejudice the rights of a State in a matter in which it had transferred no jurisdiction ; or, alternatively, that events might arise in a Province which would tend to prejudice the rights of a neighbouring State. In such cases it must be open to the Crown through the Governor-General or the Governor to secure, that measures or events are so modified as to maintain the integrity of State rights.

The constitution will contain certain provisions designed to deal with the possibility of commercial discrimination. Any measure brought forward would be open to challenge in the courts if it appeared to contravene these provisions. But the Governor-General must also be entitled to act independently of his Ministers' advice if he considers it involves discriminatory action in the administrative sphere ; and he will be empowered to do so under item (6).

Financial Stability

There remains item (2) (the safeguarding of the Financial stability of Federation). The finances of the Federation generally will, like all other subjects except those reserved, be entrusted to the Ministry, and normally the Ministry alone will take decisions on the means to be used for raising revenues, the allocation of expenditure in the responsible field, and the external and internal borrowing programme. The object of the Governor-General's "special responsibility" with regard to Finance is to give him powers of intervention should his Ministers' policy, by prejudicing India's credit in the world's money markets, endanger the provision of resources for the Reserved Departments or any of the obligations of the Federation. To assist him in discharging this "special responsibility," he will be empowered to appiont a Financial Advisor (without executive powers), whose services will also be available to the Ministry.

The proposals relating to ministerial responsibility in finance, assume, that by the time the first Federal Ministry comes into being, a Reserve Bank constituted by Indian legislation, and free from political influence, will be successfuly operating. But although every endeavour is being made to hasten the establishment of such a Bank, some of the conditions necessary thereto are subject to world economic conditions outside his Majesty's Government's control. There is thus a possibility of a situation arising in which all the other requirements for Federation have been fulfilled except the establishment of the Reserve Bank. In this event his Majesty's Government are pledged to call into Conference representives of Indian opinion to reconsider the position and determine what course should be pursued.

Apart from his obligation with regard to the Reserved Departments and the various "special responsibilities" above mentioned, the Governor-General will be free to act on his own initiative in certain other respects, having *inter alia* the power to dissolve, prorogue, or summon the Legislature, to assent to or withhold assent from Bills, to grant previous sanction to the introduction of certain classes of legislative measures, and to summon a joint session of the Legislature in emergency.

Relations With The Legislature

Since the Governor-General is empowered to fulfil his "special responsibilities" in certain circumstances irrespective of his Ministers' advice, it follows that he must be enabled also to counteract an adverse vote of the Legislature in the same sphere. Thus his legislative power might require to be used not only if his Minister refused to be parties to a Bill which he considered necessary to the

discharge of his responsibilities, but also if the Legislature rejected or materially altered a similar Bill for which the Ministers had accepted reposibility. The essential point to be secured in either case would be that when he decided that the fulfilment of his responsibilities necessitated action to which he could not get the consent of his Ministers or of the Legislature, the resulting enactment of the Legislature (as do Acts which the Governor-General "certifies" under the existing constitution), and that his Ministers should not be compromised by it either in the Legislature or their constituencies. Measures enacted by the Governor-General without the consent of the Legislature would, therefore, be described as "Governor-General's Acts," and a special form of enacting words would be employed for them.

The powers proposed for the Governor-General in the matter of supply are based upon the same principle The Budget will be framed by the Finance Minister in consultation with his colleagues. If, however, the Governor-General regards his Ministers' proposals as insufficient to enable him to fulfil his "special responsibilities," he will be entitled to append additional proposals, distinguished as such in the Budget Statement, and the Legislature will not be invited to vote upon them. After the Legislature has passed the Budget, the Governor-General, if he considers acceptance of the Legislature's decision would be inconsistent with the discharge of his "special responsibilities," will be enabled to bring the appropriations into accord with his own requirements. The special power of the Governor-General to obtain legistation and supply without the assent of the Legislature will thus flow from the responsibilities specifically imposed upon him, and will be exercisable solely for the purpose of enabling those responsibilities to be implemented.

It will also be necessary that the Governor-General and his Ministers should have legislative powers capable of immediate employment in emergencies, particularly when the Legislature is not sitting It is accordingly proposed to vest in the Governor-General power analogous to the existing Ordinance-making power, and His Majesty's Government are further of opinion that a similar power must be placed at the disposal of the Governor-General acting with his Ministers, *i. e.*, at the disposal of the Federal Government as a whole.

THE PROVINCES

The Provincial Executives

The total number of Provinces will be 11, namely, the 9 existing Provinces *plus* Sind and Orissa. These Provinces will be autonomous units, the Government of each being administered by the Governor representing the King, and advised by a Council of Ministers responsible to the Legislature. The Council of Ministers will be entitled to tender advice to the Governor by which he will be guided, except on those occasions in which this would in his judgment be inconsistent with the fulfilment of the purposes for which he will be charged with a "special responsibility."

Special Responsibilities

The Governor's special responsibilities will be identical with those of the Governor-General with the following exceptions. The responsibility for the prevention of menace to public peace or tranquillity will necessarily be confined in scope to the Governor's own Province, and not extend to India as a whole. The Governor-General's own special responsibility in this matter, however, postulates that he must be in a position to ensure that his instructions to a Governor are acted upon, and the Governor therefore will be empowered to ignore his Ministers' advice if it should conflict with instructions received by him from the Governor-General. Finally, the Governor will be provided with "special responsibility" for certain excluded areas which, owing as a rule to the primitive nature of their populations, must be placed outside the normal operation of the constitution. While some of these areas are placed under Ministerial control subject to an over-riding power vested in the Governor, others will perhaps be placed exclusively under the Governor's authority.

It will be necessary also, owing to the division of legislative powers between the Centre and the Provinces, for Provincial Governors, as well as the Governor-General to be empowered to legislate in emergency by Ordinance.

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Provincial Legislatures

The Provincial Legislatures will be substantially enlarged in the manner set forth in detail in Appendix 3 of the Paper. In three of the eleven Provinces (Bengal, the U. P. and Behar) the Legislatures will be bicameral, and in the remainder will consist of one Chamber. The powers of Upper Chambers will not be co-extensive with those of Lower Chambers and will extend only to revision and delay. It will be provided that Upper Chambers where they exist may subsequently be abolished, or similarly that where they do not exist they may be created. The allocation of seats and the method of election for the Lower House will be in accordance with the provisions of his Majesty's Government's Communal Award, subject to two minor modifications—one necessitated by the Poona Pact, and the other by the decision to establish Orissa as a separate Province. The franchise proposals for the Provincial Legislatures corresponds closely to the recommendations of the Indian Franchise Committee, and will result in the creation of an aggregate provincial electorate of arproximately 14 per cent. of the total population of British India. (This is equivalent to about 27 per cent of the adult population and 43 per cent. of the adult male population.)

Powers of Legislatures

The principles of Federation and provincial autonomy involve a complete departure from the existing system of concurrent jurisdictions, and will necessitate a statutory demarcation between the competence of the Federal and Provincial Legislatures. Illustrative lists of the exclusively Federal and exculsively Provincial subjects are attached as appendices to the Paper, together with a list of such residuary subjects as it may be necessary still to classify as concurrent. A few special subjects will be placed outside the competence of the Legislatures, among them being legislation affecting the sovereignty of the Crown, the Royal Family, the law of British nationality, and certain forms of discriminatory legislation.

Allocation of Revenues

This complicated subject is dealt with at considerable length. The various sources of revenue (apart from income-tax, which is considered separately) are classified under four heads, as follows :—

(1) *Revenue sources that are exclusively federal.* These include import duties (except on salt); contributions from railways; receipts from other federal commercial undertakings; coinage profits; and a share in the profits of the Reserve Bank;

(2) *Revenue Sources that are federal, with the power to assign a share, or the whole, to the federal units.*—These include export duties; salt duties; tobacco excise; and all other excises except those specified under head (4) below;

(3) *Revenue Sources that are provincial, with the power to impose a federal surcharge for the Federation.* These include terminal taxes on goods and passenger; and certain stamp duties;

(4) *Revenue sources that are exclusively provincial.* These include land revenue; excise duties on alcoholic drugs and narcotics; stamps (with certain exceptions); forests and other provincial commercial undertakings; and sources of taxation not specified in any schedule (subject to certain conditions).

Income-tax

As regards income-tax, it is proposed that all legislation regarding this source of revenue, except the imposition by Provincial Legislatures of provincial surcharges, shall be Federal, and that the proceeds shall be divided between the Federation and the Provinces in a proportion not yet fixed, but amounting in the case of the Federation to between 25 and 50 per cent. The Federal Legislature like the Provincial Legislatures will be empowered to impose special surcharges of its own, whose proceeds will accrue to the Federation exclusively. Income-tax from assessments on officers in the Federal service and from Chief Commissioners' Provinces and other Federal areas will also accrue exclusively to Federal revenues. It is, however, expected that in the early years of the Federation, before there has been time to develop new sources of taxation—in particular Federal excises—this system of distribution will leave the Federation

with inadequate resources. It is accordingly intended to adopt a transitory provision by which the Federation can obtain for itself a block amount out of the proceeds of income-tax distributable to the Provinces. This amount will be unchanged for three years and will diminish in a fixed proportion during the next seven. As, however, it is also anticipated that certain Provinces may be in deficit under the proposed scheme, particularly in the North West Frontier Province, Sind, Orissa, and possibly Assam, it is proposed, at as late a stage as possible before the new constitution actually comes into operation, to review in the light of the ecnomic conditions then prevailing the probable financial position both of the Federation and the Provinces.

The Services

Provision is made for continued recruitment by the Secretary of State to the Indian Civil Service, the Indian Police and the Ecclesiastical Department. When the Constitution has been established for five years, there will be a statutory inquiry into the question of future recruitment to these services. In the meantime the present ratio of British to Indian recruitment to them will remain unaltered.

The Statutory Railway Board

The Federal Legislature will exercise general control over Railway policy. His Majesty's Government, however, consider that administrative control of Indian Railways should be placed in the hands of a statutory body, so composed as to be able to work on business principles without political interference. It is intended that such rights as the Railway Companies now possess under the terms of their contracts to have access to the Secretary of State regarding disputed points should be preserved. A number of other matters arising out of the establishment of a Statutory Railway Board have yet to be decided.

Fundamental Rights

The question of including a statement of Fundamental Rights in the Constitution was much discussed during the Round Table Conference. His Majesty's Government see serious objections to giving statutory expression to any large range of declarations of this character, but are satisfied that certain provisions, such as respect due to personal liberty and to property rights, eligibility to public offices regardless of differences of caste, religion, etc., should find a place in the Act.

Burma

It is remarked in a footnote that no proposals relating to Burma are included in the White Paper, since Burma has yet made no choice between the alternatives of separation from India, with a constitution such as was outlined at the Burma Round Table Conference, and inclusion as a Governor's Province within the Indian Federation.

"Why I Chose Islam?"

There could be no better testimony of the inherent strength and irresistible attraction of Islam and of its being eminently suited to the needs of modern man than the fact that in the present all-round degradation of the Muslims, Islam continues to make progress and to win converts from the most conservative sections of human society. Last month two very prominent Hindus—a people noted for their extreme conservatism and for very primitive religious and social ideas—accepted Islam at Lahore. Dr. Ram Dass Khan, M. A., Ph. D. a gentleman of sane and mature views and a former Principal of the Lahore Sanatan

Dharm College and Mr. K. L. Gauba, Barrister-at-Law, the well-known and gifted author of *Uncle Sham* and the distinguished son of a famous financier and an ex-Minister of the Punjab Government, Lala Harkishan Lall, formally joined the fold of Islam. In a long public statement Mr. Gauba has given his reasons for his conversion to Islam from which we take the following. He says:—

If the world at large wants to know why I chose Islam in preference to any other creed, I would like to set out briefly my reasons:—

1. Firstly the simplicity and the charity of the Islamic religion. Two simple propositions constitute the foundations of faith,—so simple that even the feeblest of intellect can comprehend—the Divine Inspiration of the Holy Prophet (may the peace of Allah be upon him!), and the Oneness of God, who is neither born, nor begotten, who cannot be divided into sub-deities, nor be moulded in clay nor be fashioned in stone.

2. My second preference for the Islamic creed is its essentially democratic character. The equality in Islam is not the equality of Socialism or Bolshevism, which seek to destory the "haves" for the "have-nots". It is not the equality of the Christains, where the Negro is lynched because he looks upon a white woman, or where coloured converts worship their God in churches specially indicated to them. Every mosque is open to every Muslim, rich or poor, black or white, monarch or slave.

As this unity is based upon the simple tenets above enumerated, Islamic religion ordains no ceremony for admission of converts. The bare declaration of the acceptance of the two cardinal principles of faith embodied in the *Kalima*, opens the portals to the greatest fraternity in the world, where all men are equal, not merely in theory, but also in practice. The new Muslim is at once entitled to stand beside his King at the mosque and to share his food from the same salver. Nowhere in the wide world is there a greater and more genuine brotherhood than that among the Islamic peoples.

3. At the present time there is a great deal of controversy among the Hindu communities, about temple-entry for the untouchables. Islam, happily, knows of no untouchability or of any grades in touchability. A certain sect among the Hindus claims to transform the untouchable into a touchable human being by means of "Shuddi". Two

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circumstances, however, must make these efforts in the main abortive. In the first place a Hindu is born and not manufactured. He is born not merely to his community at large but also to his *gotra* or sub-caste. The Hindu religion recognizes only the transmigration of the dead, not of the living. No Sudra can become a Kshattriya nor can a Kshattriya become a Brahman. At best he will be tolerated for political or semi-political reasons or just to save Mahatma Gandhi from suicide. Even after Shuddi the untouchable does not attain to any reasonable social acceptability. In the second place the idea of purification by human agency can never be popular. The very notion appears to insult both reason and intelligence. Conversion of faith is a matter between man and his God, and is it not somewhat presumptuous for one to assume that he is in a position to purify another? Let him purify who is himself pure. In Islam a person acquires full status by a mere simple declaration of faith. What is in his heart is for him to settle with the Omnipotent. In the circumstances my message to the untouchables is that they should consider if it is not possible for them to enter into the ever open fold of Islam, where they can touch and be touched, where shadows pollute no man's food, where there are no bounds set to ability and the discharge of duty is deemed to be the best qualification for honour.

4. On the fourth and last basis of preference, I would place the capacity of Islam to suit the needs of modern life. No other religion is so suited to present-day problems. The modern world speaks of fraternity and equality. Islam recognizes both *par excellence*. It speaks of the recognition of merit. Islam considers the person who does his duty the most deserving of honour. We hear the clamourings for the rights of women, and of the crash of the married state. In Islam woman has rights and independence. Her association with man is based upon an intelligent contractual basis. The Muslim laws were made for human beings, not for angels. Fuss, farce and collusion, secret fornication and the unmarried mother are problems unknown to Islamic society.

The modern world looks at religion very much in a non-altruistic vein. But there is a large body of opinion that would like to see true faith and goodness translated more into the practice of daily life. Islam is eminently suited to both types of opinion. While churches go empty, mosques are crammed with the growing ranks of the faithful. Islam is again coming into its own as the greatest single force for the moral and economic uplift of the nations of the world. To this service of the great social brotherhood, envisioned by the Prophet of Arabia 1,300 years ago, let us consecrate our efforts.

Is Islam disappearing from Turkey?

Despite the ceaseless mischievous propaganda of the western news agencies to show that Turkey has thrown Islam overboard fully and completely the Turk remains as good a Muslim as ever. The following extracts from Professor Abdul Baqi's booklet, *Religious Lessons for the Children of the Republic*, accepted by the Department of Public Instruction of the Turkish Government as far back as June, 1928, and intended to provide a regular course of religious instruction for Turkish childern will finally set at rest all doubts as to the attachment of the Turks to Islam :

"In Islam there are no specially appointed leaders, corresponding to the priests of Christianity. Everyone is equal. Every Muslim who knows how to perform the functions of imam and muezzin, can give the call to worship. However, in Christianity it is not so; if there is no priest they cannot worship.

Concerning festivals this booklet says:

"Our *Bayram* days are our days of greatest joy. The greatest of our national *Bayram* days is the 29th of October. On that day, patriotic Turks who wished to protect their fatherland, gathered together in Ankara, opened the Great National Assembly, and, assuming the leadership of the nation, entered upon the War of Independence. . . .

"These are our national holidays. Besides these we also have religious holidays. After having fulfilled the order of God by observing the Month of Fasting (Ramazan), we celebrate three days of Candy (Sheker) Bayram. We also have Sacrifice (Kurban) Bayram, which is likewise of religious significance."

Faith, both religious and national is defined as follows:

"The Muslim religion consists of belief in Allah and in our Prophet, who taught mankind about Islam. We call believing in Allah and the Prophet 'Faith'. Allah, who created the Universe and us, is the 'Powerful One'. What He is, nor how He is, we do not completely know, He is very great. . . . You see, children, faith unites people, gives people strength and joy. To believe in Allah, the Prophet, and the religion of Islam is religious faith.

"We also have a national faith. We are Turks, Turks are civilized. Our country will always go forward, and will always conquer our enemies. When the name 'Turk' is spoken, my chest swells with pride, my head goes up. I love people who are useful to my nation, and my country. Those who do harm to my beloved country, I do not love at all."

Religion is thus described:

"The following two phrases make known the religion of Islam. It means 'God is One, there is no other God but God, and Mohammed is the prophet of God.' Those who believe in the meaning of these words are Moslems. You see, childern, Islam is the easiest and truest religion.

"The sacred Book of the Moslems is the Koran. God's orders are written in this book. We respect the Koran very much. This is the sacred book, which teaches us all the beauties of morality."

The Lesson on Pilgrimages contains the following:

"Henceforth Mecca became a centre for Islam, and the Prophet found a fatherland of his own. Thus Islam after that time began to spread on every side. . . . Thus you see, children, there cannot be a religion without a fatherland. If we had not struggled in the War of Independence, if we had not saved our fatherland, to-day neither government nor country would remain."

Chapter XIII is entitled "Faith in God" and says:

"Our great Prophet taught us the Muslim faith, he set forth God's wishes. God is the great power and force Who has created the earth, sky, us and everything. The power and force that is in everybody and everything is His power and force. He is everywhere, but nothing is God. In everything that we see there is His power and art. God is not a man like us, He has no palace or mansion. We need no door-keepers or ministers inorder to talk to Him. There is no need to flatter anyone inorder to find God. When we think as our ancestors said, 'nobody can come between God and man,' and when we remember Him, we know that He is with us. He is in our hearts. He sees and feels us because all our seeing, knowledge and feeling is with His strength and power, and from Him. Our little mind does not know thoroughly the great God Who is in everything, in every place and in our hearts. But this is certain, that inorder to approach Him there is no need of Hocas and Imams. They are only teachers of religion. They teach religion to those who do not know. The men who try to come between God and the people are ignorant, deceiving liars, who do not understand the Muslim faith, and who do not know God.

"The Great God is always with us, always found with us, has no stopping place and no residence. His picture and statue cannot be made, and to think of Him, to love Him is the greatest form of worship. As to the worship of men who have no love of God in their heart, it is blind and dry. Those

who try to worship without feeling the beauties of the earth and the mercy and greatness of God, the blessing which He gives to us, are those who make a mere form of worship, and such worship is never acceptable.

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"The moon, sun, stars, man, animals, and all the world is like a book which tells of the greatness and oneness and existence of God. The prophets read and understand this book and also tell and inform us, behold this is the true message of God. If one thinks, he finds God in every place, he sees His power in everything. The last of the prophets is our Prophet. Henceforth, no prophet will come. He proclaimed God and His commandments to us, and he has gone, leaving us the Holy Koran."

NOTES ON THE HOLY QURA'N

وآمنو بما انزلت مصدقاً لما معكم ولا تكونوا اول كافربه ولا تشتروا با يتى ثمنا قليلا وإياى فاتقون

42. Wa āminú bi-mā anzaltu muṣaddiqal-limā ma'a-kum, wa lā takúnú auwwala kāfirim-bih, wa lā tashtarú bi-āyātī thamanan qalilan wa iyyāya fat-taqún.

42. And believe in what I have sent down, verifying that which is with you, and be not the first to disbelieve therein, and barter not My signs for a small price and take Me alone for your protector.

55. (*a*) Note that in this verse مصدقاً *muṣaddiqan* (verifying) is followed by the Preposition *lám*, and not *bá*. There is a difference between *saddaqa la-hú* and *saddaqa bi hī*. When the word is used in the sense of holding a thing to be true, it is followed by *bā*. Wherever in the Holy Qur-ān the word has been clearly used in this sense, it has the Preposition *bā* after it, and wherever it has been used in the sense of 'verifying' or 'fulfilling', it is not followed by *bā*. Thus, it is said :— جئت تصديقا لقول فلان *Ji'tu taṣdīqan li qaul-i-fulānin* "I have come in accordance with, or to fulfil, the saying of such a person."

The use of this word in the Holy Qur-ān clearly bears out this distinction; for insrance, we find this word used in Ch. xlvi, 13 which runs thus :—"And before it was the Book of Moses, a guide and a mercy, and this is a Book, verifying (*musaddiqan*) it in Arabic language."

Now, this verse occurs in a chapter that was revealed at Mecca and the context will show that it is not the people of the Book that are addressed here. The people to whom God makes an appeal here are those disbelievers who were not among the people of the Book. They did not

believe in the truth of the Torah; hence, to say that they should believe in the Holy Qur-ān because it confirms the truth of the Book of Moses and declares it to be true could be no argument for the idolaters, hence *musaddiqan* in this verse cannot mean 'confirming the Book of Moses or declaring it to be true'. It can only mean 'verifying' in the sense of 'fulfilling' the prophecies contained in the Book of Moses"; for the fulfilment of a prophecy is an argument which must convince even others than the people of the Book.

Again, in Chapter xxxv, 32 we find the same word used in the sense of 'fulfilling'. The verse runs thus:— "And the Book which He has revealed to thee is the truth, verifying (*musaddiqan*) that which is before it (*i. e.* verifying the scriptures that have gone before it.)" In this verse also, *musaddiqan* cannot mean a 'declaring to be true'. For in that case we shall have to admit that the Holy Qur-ān declares the scriptures of all religions to be true. Now, many of these scriptures are no longer extant; and those that are extant are contradictory of one another, so that the Holy Qur-ān cannot be supposed to declare all the mutually contradictory scriptures to be true. Hence *musaddiqan* in this verse can only signify that the Holy Qur-ān fulfils all the prophecies that were contained in the previous scriptures regarding the Holy Prophet of Islam.

Thus it has been established that the word *musaddiq* means "fulfilling the predictions or promises" made in the previous scriptures.

In the verse under discussion, the words *musaddiqan li mā ma'akum* (verifying that which is with you) really refer to a prophecy that has been mentioned in detail in Ch. iii, 81. "And *remember* when Allah made a covenant with the prophets saying, 'surely, whatever I give you of the book and wisdom, and then comes to you a messenger, fulfilling *the revelatian* which is with you, then shall you

surely believe in him, and help him.' And He said, 'Do you acknowledge *it* and do you accept My covenant to that effect?' They said, 'We acknowledge.' He said, 'Then bear witness, and I too will be *one* of the witnesses with you'." In this verse we have been told that every Prophet informed his people of the advent of a Great Prophet and enjoined them to accept him when he makes his appearance. As, previously, Prophets were sent to different peoples, therefore it was not necessary to take from all people any covenant with regard to them. But there was to come a Prophet who was to be raised for all people and who was to declare that he had been sent to all nations, therefore it was necessary that a covenant should have been taken from all binding them to accept him when he appeared.

The advent of the Prophet who was to gather together all nations has been announced in Isaiah XLII, 1—4, in the following words :—

(1) "Behold My servant, whom I uphold ; My chosen, in whom My soul delighteth : I have put My spirit upon him ; he shall bring forth judgment to the nations. (Revised version.) He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench : he shall bring forth judgment in truth. He shall not fail, nor be discouraged, till he have set judgment in the earth ; and the isles shall wait for his law."

(2) The prophets that had appeared before the Holy Prophet of Islam were sent to individual nations, but the Prophet whose advent has been foretold in the above verses, has been spoken of as bringing forth judgment to the 'nations'.

The universal mission of the promised Prophet has been set forth with equal clearness in Isaiah LX, 4 :—Behold, I have given him for a witness to the peoples a leader

and commander to the peoples." Compare this with the Holy Qur-ān IV, 42: "And how *will it fare with them* when we shall bring a witness from every people and shall bring thee as a witness against these." This verse declares the Holy Prophet to have been sent as a witness to all nations. This prophecy cannot he supposed to refer to Jesus, for he did not claim to have been sent to all peoples. He said, "I am not sent but to the lost sheep of Israel." (Matt. XV, 24.)

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(3) In Isaiah LVI, 5 we read :—

"Unto them will I give in Mine house and within My walls a memorial and a name better than of sons and of daughters ; I will give them an everlasting name, that shall not be cut off. (This refers to the name 'Islam' which was given to the religion taught by the Holy Prophet of Arabia. No such name was given to the teachings of Jesus. The Holy Qur-ān says that those to whom their children are dearer than Allah and His Messenger are not true believers in Islam. 'Say, if your fathers and your sons..... ...be dearer to you than Allah and His Messenger, and striving in His path, then wait until Allah comes with His judgment.' (IX, 24). Herein we are told that the name 'Islam' is better than sons and daughters.) Also the strangers, that join themselves to the Lord, to minister to Him, and to love the name of the Lord, to be His servants. (This signifies that other nations will also be admitted into the fold of the Promised Prophet and will accept him. Then comes a condition.) Every one that keepeth the Sabbath from profaning it, and holdeth fast by My covenant, even them will I bring to My holy mountain, and make them joyful in My House of Prayer." (This cannot apply to the Christians who have changed the Sabbath and observe Sunday instead).

4. In Isaiah LX, 5—7, we read :—

"Then thou shalt see and be lightened, and thine heart

shall tremble and be enlarged; because the abundance of the sea shall be turned unto thee, the wealth of the nations shall come unto thee. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah (it was for the Holy Prophet of Islam that there came camels and dromedaries.—*Tr.*); they all shall come from Sheba: They shall bring gold and frankincense, and shall proclaim the praises of the Lord. All the flocks of Kedar shall be grathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on My altar, and I will glorify the house of My glory." (Revised version) The above verses evidently refer to the pilgrimage to Mecca. We are here told that men will go to Mecca on camels' backs and will offer sacrifices there. On this point, the Holy Qur-ān says, "And proclaim among men the pilgrimage; they shall come to thee on foot, and on every lean camel which will come from every remote beaten track." (XXII, 28).

Is there any House, beside the one at Mecca, to which people repair on camels' backs and where they offer sacrifices?

In short, the Bible contained prophecies for the advent of a Prophet who was to gather together all nations, and that promised Prophet was no other than the Holy Prophet of Islam.

(*b*) "*And be not the first to disbelieve therein*", *i. e.*, Ponder over it and be not hasty in rejecting it. Men have been cautioned against being hasty in rejecting the truth, for when they once reject the truth without giving it their calm and dispassionate consideration, it becomes hard for them to accept it afterwards. They become prejudiced against it. It is to this fact that the Holy Qur-ān refers when it says:—"And We will turn away their hearts and their eyes, for they believed not therein the first time, and We will leave them to wander blindly in their transgression". (VI, 112.)

The verse also hints at the fact that the People of the Book, being in possession of divine propecies bearing on the advent of a great Prophet from among the descendants of Ishmael, are in a better position than other people to judge of the truth of the Holy Prophet of Arabia and therefore they ought to be the first to accept him ; so they should not go to the other extreme and be the first to reject him.

(*c*) *And barter not My signs for a small price.*

Elsewhere the Holy Qur-ān says :—" The enjoyment of the present world is small." (IV, 78). Thus, the verse means. " Do not forsake religion for worldly gain" Herein Muslims are warned against saying such things about the Holy Qur-ān, as are meant to bring some worldly profit, and against abandoning the word of God for the sake of their worldly interests.

ولا تلبسوا الحق بالباطل وتكتموا الحق وانتم تعلمون۔

43. Walā talbisul-haqqa bil-bāṭili wa taktumul-haqqa wa antum ta'lamūn.

43. And confound not the true with the false, nor hide the truth, while you know.

56. Here the Jews are first forbidden to mingle the true with the false, by quoting verses from their scriptures (the true) and putting wrong interpretations on them (the false) ; next, they are forbidden to suppress the truth, *viz.* the prophecies in their scriptures which refer to the Promised Prophet. This corroborates the interpretation which we put on the word *muṣaddiqan* in Note 55 (*a*). The Holy Qur-ān verifies the previous scriptures in the sense that it fulfils the prophecies contained in them.

واقيموا الصلوٰة وآتوا الزكوٰة وار كعوا مع الراكعين۔

44. Wa aqī-muṣṣalāta wa ātuz-zakāta war-ka'ū ma' ar-rāki'-īn.

44. And observe prayer, and pay the poor-rate, and bow down with those who bow.

57. ركوع (*Rukū'*) literally means 'bowing down', and then it means 'to worship God solely, and entirely, without associating any thing or being with Him'. In the *Haqiqatul-asás* it is written :—

كانت العرب تسمى من آمن بالله ولم يعبد الاوثان راكع.

i. e., the Arabs used the word راكع for one who worshipped God alone to the utter exclusion of idols. Similarly, we have the Arabic phrase راكع الى الله which means, "Breaking away from all the rest, he turned to God." A well-known pre-Islamic poet, Nābighah, says :—

سيبلغ عذرا اونجا حامن امرئى الى ربه رب البرية راكع.

i. e., "He who severs his connections from all earthly things and turns to God Who is the Creator of the whole world (*i. e.*, not an idol) will have a good excuse or will obtain salvation."

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Hence, in the verse under discussion اركعوا مع الراكعين cannot mean, 'bow down as in daily devotions'; as it will be a mere repetition of the injunction for prayer which goes before, but it means ; "Spurning the fear of the world, join the true votaries of Islam in the sole worship of the one true God."

اتاء مرون الناس بالبرو تنسون انفسكم وانتم تتلون الكتب. افلا تعقلون

45. A-ta 'murū nannāsa bil-birri wa tansauna anfusakum wa antum tatlūnal-kitāb ; a-fa-lā ta'qilūn.

45. Do you enjoin men to do good, and forget your ownselves, while you read the book. What ! do you not understand ?

58. *Birr* means 'acting well to relations and others' 'truthfulness', 'obedience to God' (Aqrabul-Mawarid),

' extensive goodness or beneficence ' (Mufradát Rághib). The Holy Qur-ān addressing the Jews says, " Do you enjoin men to practise extensive beneficence, to deal benevolently with one another and to be obedient to God, but you neglect your own selves, while you read the Book. That is to say, your Book contains prophecies relating to this Prophet, yet you do not accept him. Thus you break a great commandment of the Lord but bid others to observe lesser commandments. Will you not then understand ? " The word ' Book ' here refers to the Bible, but the sentence ' while you read the Book ' does not imply that the contents of the Bible have been admitted to be true and indisputable. The words have been used only ironically, meaning, you look upon yourselves to be the people of the Book : should the people of the Book behave as you have behaved ?"

واستعينوا بالصبر والصلوٰة۔ وانها لكبيرة الا على الخاشعين۔

46. Was-ta'īnū biṣ-ṣabri waṣ-ṣalāh ; wa-inna-hā la-kabīratun illā 'alal-khāshi' īn.

46. And seek aid with patience and prayer ; and this indeed is a hard thing, save for the humble.

59. *Ṣabr* (patience) means :—(1) to steadily adhere to what reason and sacred law command (2) to restrain oneself from what reason and sacred law forbid. (3) to restrain oneself from impatience, being contrary of جزع (manifestation of grief and agitation) (Mufradat Raghib). In this verse, we are told that if we seek the aid of God by means of *ṣabr* and prayer *i. e.*, if we abstain from evils, and practise virtue and observe patience and pray to God and thereby seek God's help, He will vouchsafe to us His help, and hence there is no necessity to exchange the word of God in return for worldly gain.

Khāshi' īn (the humble) is derived from *khasha'a* which means, he became lowly, humble or submissive ; his joints became relaxed through fear (Aqrab-ul-Mawarid and

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Mufradat). The verse that follows explains what God means by *khāshi'īn* (the humble).

الذين يظنون انهم ملاقوا ربهم وانهم اليه راجعون۔

47. *Alladhīna yaẓúnnúna anna-hum mulāqú Rabbi-him wa anna-hum ilai-hi rāji' ún.*

47. *Who are sure that they will meet their Lord, and that to Him will they return.*

60. *Yaẓunnúna*, derived from *ẓanna*, expresses two contrary meanings, sometimes implying *doubt* or *uncertainty*, and sometimes certainty or knowledge. Evidently, it is in the latter sense that the word has been used in this verse.

Mulāqú rabbi-him (they will meet their Lord) refers to the temporary meeting with God which men occasionally enjoy in this life, while the words 'To Him will they return' refer to the highest degree of nearness to God to which the elect of God attain in this life as well as their company of God which they will enjoy in the life to come.

RUKU' 6

يا بنى اسرائيل اذكروا نعمتى التى انعمت عليكم و انى فضلتكم على العالمين۔

48. *Yā-Banī-Isrā 'īladhkúrú ni' mati-yallatī an'amtu 'alaikum wa anni faḍḍaltu-kum, 'alal 'ālamīn.*

48. *O ye children of Israel, remember My blessing which I blessed you with, and that I exalted you above all peoples.*

61. (*a*) Here God reminds the Israelites that He had fulfilled His promise to them, but as they had, on their part, failed to keep their promise, He had withheld from them the blessing which He had been conferring on them before, and had raised the Promised Prophet from a people other than them, so they had no ground for complaint.

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(*b*) *I exalted you above all people.* This does not mean that the Israelites are declared to be superior to all other peoples, who have ever dwelt on this planet. Such a meaning is inconsistent with other passages of the Holy Qur-ān. Take, for instance, the verse :—" Allah surely chose Adam and Noah and the family of Abraham and the family of Imran above all people." (III, 33.) Here also the above-named prophets are declared to be excelling all the world, although there can be only one man and one people who can claim superiority over all other men and peoples in the true sense of the term. Evidently, *'ālamīn* here signifies the people of that age.

Again, addressing the followers of the Holy Prophet, the Holy Qur-ān says :—" You are the best nation that has been created for the good of mankind." (III, 110.) Here the Muslims are spoken of as the best of all nations that have ever lived on this earth. Hence if we suppose the verse under comment to mean that the Israeltites are superior to all other peoples who have ever dwelt or will ever dwell on this planet, the other verse which speaks of Muslims as the best nation that was ever created for the good of mankind will become meaningless.

واتقوا يوماً لا تجزى نفس عن نفس شيئًا ولا يقبل منها شفاعة ولا يؤخذ منها عدل ولا هم ينصرون-

49. Wattaqú yaumal-lā tajzī nafsun 'an nafsin shai'an, wa lā yuqbalu minhā shafa'atum, walā yu'khadhu minhā 'adlun walā hum yunṣarūn.

49. And fear the day when a soul shall not make satisfaction for another soul at all, nor shall intercession be accepted for it nor shall ransom be taken from it; nor shall they be helped.

62. (*a*) *tajzī* is derived from *jazā'un* which means *repayment, requital, compensation* or *recompense.* Hence the words *lā tajzī nafsun 'an nafsin shai'an* mean *a soul*

shall not give anything as a satisfaction for another soul, or *a soul shall not make satisfaction for another soul at all;* according to the latter rendering, *shai' an* being put in the accusative case after the manner of an Infinitive Noun.

(*b*) *Shafā'at* (translated as *intercession*) means making petition for another person to the effect that his sins be passed over, it being also implied that the petitioner is a person of higher position than the one on whose behalf he pleads, but he adjoins him to himself. *Shafā'at* also means simply *praying* or *applicating*, but the word has not been used in this sense here.

Aqrabul-Mawárid says :—The word "*Shafā'at* is used only when a person couples another person with himself when the latter is afraid of another's punishment." The word *Shaf'a* primarily means *one of a pair* or *couple*, and *a pair* or *couple together*, and the word can he used in its true sense only when a person joins another person to himself. The true use of *Shafā'at* can be illusurated by the example of a person who sends his servant on some errand and when the latter is arrested, the master says, Let him go, for he is my companion. This act of the master is called *Shafā'at.*

(*c*) *Minhā* (for it) refers to the latter of the two souls mentioned in the beginning of this verse, *viz*, the soul that sins. Some men translate the words as "Nor shall intercession be accepted from it," taking the pronoun *it* as referring to the former soul *i.e.*, the sould that offers to intercede for the sinning soul, but this is wrong. The sentence means that the sinning soul's joining himself to another soul in order to secure deliverance from punishment shall not he accepted. For instance, if a sinner says, that he is a descendant of Abraham and should therefore be exempted from punishment, his this joining himself to Abraham shall not save him from punishment.

(*d*) *Nor shall ransom be taken from it.* '*Adl* (*ransom*) means, 1. *equity* (contrary of *iaur*), 2. *repayment or com-*

pensation, 3. *ransom, when regard is had therein to the meaning of equality, or equivalence*, 4. *one who acts equitably* (Aqrab). The sentence means that if any one shall desire that there should be taken from him something which may be equivalent to his sins, it shall not be taken. The verb in the sentence, *nor shall ransom be taken from it*, has been put in the passive voice, in order to imply that the sinner shall have no hing which might be taken from him as a ransom.

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Thus the verse negatives all the three things that could be imagined with regard to the sinners, *i.e.*,neither shall any person make satisfaction for the sinners by entering the hell in their stead, nor shall any sinner escape punishment by joining himself to, and thus coming under the protection of, a greater personality, nor shall anything be taken from the sinners as the price of their sins.

(*e*) *Nor shall they be helped.* The disbelievers should not think that if they are not able to enter paradise by the aforesaid means, they might obtain admission to it in some other way, for instance, they may be helped by God. They are told that they shall not receive help in any other form also.

وإذ نجيناكم من آل فرعون يسومونكم سوء العذاب يذبحون ابناءكم ويستحيون نساءكم وفي ذالكم بلاء من ربكم عظيم-

50. *Wa idh najjainā-kum-min āli Fir'auna yasúmúna kum sú'al adhābi yudhabbihúna abnā 'akum wa yastaḥyúna nisā' a-kum; wa fī ḍhālikum balā' um-min Rabbi-kum 'azīm.*

50. And *remember* when We delivered you from Pharaoh's people who afflicted you with grievous torment, slaying your sons and sparing your women and in that there was a great trial for you from your Lord.

63. (*a*) *And remember when We delivered you from Pharao's people.*

In verse 41, God reminded the Israelites of His blessings in general, particularly the blessing of prophethood, which He had bestowed on them. Prophethood, however, was not regarded by them as a blessing. On the contrary, they looked upon it as a burden. God now calls their attention to such particular blessings as they could not deny. The first of them to which God refers was their deliverance from the hands of Pharaoh and his people who inflicted on them various torments.

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Yasúmúna (afflicted) is derived from *Sāma* which means, *he imposed* a task *upon* a person, or *constrained* him to do a thing. It is mostly used in relation to punishment. *Sāma-hul-amra* means, he imposed upon him a task which might cause him trouble or inconvenience. (Aqrab.) *Sú 'al azāb* (grievous punishment) means, *the worst punishment* or *a painful punishment.* Every punishment is painful, but the word *Sú'* has been added for the sake of emphasis. Sometimes it happens that a person who is subjected to a torment loses the sense of feeling pain; hence by adding the word *Sú'* it is indicated that the punishment inflicted was such as caused its victims to feel pain.

Hence *yasúmúna kum Sú'al 'azābi* means, they inflicted upon you punishment that you might feel pain, or they imposed upon you the worst punishment or a painful punishment. Now, in the verses that follow, the Holy Qur-ān enumerates some of the chief punishments that were inflicted on the Israelites.

(*b*) *Yuzabbi-húna* (slaying) is derived from *zabh* which means, (1) *to kill* (2) *to choke* (Tāj). It does not necessarily mean to cut the throat with a knife. Hence, *yuzabbi-húna abnā 'a kum* means they killed your sons, or strangled them to death.

In Ch. VIII, 142, where reference has been made to this very incident, the word *yuzabbihúna* has been replaced by *yuqattilúna* which is derived from *qatl* and

means to kill by any means *e. g.* by sword or poison. Thus the word *zabh* has been used in the Holy Qur-ān in its wide sense and has not been restricted to its primary significance of slaughtering an animal by cutting the throat.

The above explanation refutes the Christian objection that whereas the Bible nowhere speaks of the sons of the Israelities being slaughtered like sheep and goats, the Holy Qur-án speaks of them as being so slaughtered. We have shown that the word *zabha* in the Arabic language is not restricted to the sense of slaughtering a living being by cutting his throat, but it includes any form of killing hence the absurdity of the Christian objection.

In Exodus I, 11—14, we read :—Therefore they (the Egyptians) did set over them taskmasters to afflict them (the Israelites) with their burdens. And they (the Israelites) built for Pharaoh store cities, Pitham and Raamses..... and the Egyptians made the children of Israel to serve with rigour : they made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field: all their service, wherein they made them serve with rigour."

The above account confirms the words of the Holy Qur-ān that the Egyptians afflicted the Israelities with grievous torments by imposing upon them troublesome tasks.

Again, we are told in the same chapter that the King of Egypt spoke to the mid-wives, saying, " When ye do the office of a mid-wife to the Hebrew women, and see them upon the birthstool ; if it be a son, then ye shall kill him ; but if it be a daughter, then she shall live." (Ex. I, 15, 16.) From this it is clear that the mid-wives had the orders of the king to kill the male children of the Israelites by choking them until they died. The midwives, however, we are told, feared God and saved the men-children alive.

Then the king charged all his people, saying, "Every son that is born ye shall cast into the river, and every daughter ye shall save alive." (Ex. I, 22.)

The above quotation clearly shows that the King of Egypt gave orders to kill the sons of the Israelites both by choking them to death after they were born and by throwing them into the river; and the Holy Qur-ān uses the word *zabh* which, as we have shown, signifies both choking to death and killing in any other way. Thus the Holy Qur-ān uses a word which applies to both the orders of the King.

(*c*) *And sparing your women.* The word *nisā* (women) is applied to females both young and old. In Ch. IV, 128, the word *nisā* has been applied to girls, being added to *yatāmā* (orphans) which is used of children or young persons still in need of parental care. When in common parlance, we say *nisā 'akum* we mean 'your wives, (women). If we take the word *nisā'a* in the latter sense in the verse under comment, we shall have to conclude that the word has been applied to girls with a view to the more advanced stage of their life to which they had to attain later on.

(*d*) *Balā'* (trial) is both good and evil. It means both a favour or blessing, and grief or affliction. (Aqrab.) If the words 'in that' refer to the deliverance of Israelites from Pharaoh's people, the word *balā'* will mean 'favour' or 'blessing'. If they refer to the slaying of the male children, it will mean 'grief' or 'affliction'. Here God reminds the Israelites how He delivered them from torments and afflictions and calls their attention to the magnitude of the sign which He showed in their favour. He tells them that He had fulfilled the promises which He had made to Abraham and had left nothing undone, but when they transgressed and made an ill return for the favours that had been bestowed upon them, God withheld His favours from them and transferred the gift of prophecy

to their brethren, the children of Ishmael.

(*e*) *Min āl-i-Fir'auna* (from Pharaoh's people). God does not say that He delivered the children of Israel from Pharaoh, but rather says, He delivered them from Pharaoh's people, for it was his people who inflicted torments upon them, Pharaoh himself remaining in the background.

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واذ فرقنا بكم البحر فانجيناكم واغرقنا آل فرعون وانتم تنظرون۔

51. Waiḍ faraqnā bi-kumul-baḥra fa-anjainā-hum wa aghraqnā āla Fir'auna, wa antum tanẓurún.

51. And *remember* when We divided the sea for you, and delivered you, and drowned Pharaoh's people, while you looked on.

64 *And remember when we divided the sea for you. Bi-kum=la-kum* (for you). This incident is narrated in Ex. XIV, 21—30. Besides the verse under comment, the Holy Qur-ān speaks of it in Ch. XXVI, 64, and again in Ch. XX, 78 In the former we read:—"Then We revealed to Moses, *saying*, strike the sea with thy rod, and it parted, and every part was like a huge sand-hill." In the latter we read:—"And we revealed to Moses, *saying*, 'journey by night with My servants and seek for them a dry path in the sea'."

Reading all these verses together, the narrative may be summed up thus:--When the Israelites were on their way to the Holy Land, they were pursued by the army of Pharaoh who were close behind them. Finding themselves all but captured, they were greatly dismayed, but God cheered them up through Moses, asking him to strike the water with his rod. He did this and the sea made way for them. They proceeded onward, with water on either side looking like the mounds of sand. The army of Pharaoh continued their pursuit, but the water of the sea returned after the Israelites had safely crossed it; and as a result

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All remittances should be sent to the MANAGER,
THE REVIEW OF RELIGIONS (English)
P. O. Qadian, Punjab (India)

Printed at the Ripon Printing Press, Bull Road, Lahore, by Mirza Mohd. Sadiq, and published by Sheikh Abdur Rahman Qadiani for Sadar Anjuman-i-Ahmadiya, Qadian, Punjab, India.